SHAKER COLLECTION

Item 336 d

Autobiography of Susanna Cole Liddell
Union Village, Ohio, 1879

miscellaneous pages 11-26, 83-84, 86, 86-89,
89-91, 94-104, 128-130

jects of the "Kentucky Revival" made ready in that great spiritual outpouring to sacrifice all that belonged to the world both outwardly and within themselves in consecration to the new and heavenly order of things revealed to them Firstly in the wonderful visions amongst themselves in the "New Light" work And secondly by the same being confirmed beyond a doubt in the testimonies and teachings of the messengers who were sent from the East to gather us and help us on in the glorious new life of which there had been so many prophesies in our Revival meetings"

Abigail was in her teens when she joined the society at Union Village with her parents and family

"As these aged people the founders of this society one by one passed the portals of death" Abigail continued "their choicest papers were thrown into the rage for the paper mills in ridding out the drawers and other repositories of the deceased and casting aside whatever was counted of no further use by the searchers I learned to read over the folded and wrapped and enveloped productions coming into the rage from on these occasions while sorting and bagging for the paper mills and laid aside for safe keeping such documents as I thought should be preserved

"I have been trying to decide in my mind to whom I could leave them when I am gone who would not throw them again into the same careless deposit And I have settled on you. Many precious things

are there things that will do you good I hope And I would be glad how many others they might benefit I desire you to look them all over and copy off what you may deem appropriate and arrange them according to your own best judgement

" Now that I am near the close of my existence in mortal life those papers are all that incline me longer to this earth Did I know that they would be revived again in that power and blessing in which they originated my spirit could easily go to its higher brighter and eternal home. But I have a hope in this return of the "milk and wine" of our early trust and dependence on that source of fruition whence cometh all things good For golden views of late recalling memories of our early faith and inspirations here in glorious splendor come moving above in Wisdom's glow to my eyes and thoughts that tire not in following after them These vivifying presentations come as the new day's sun rising clearer and stronger moves to our uplifted sight and shining in glorious bounty over our beautiful dominions By our blessed Mother Ann Lee prophesied of as where the next opening of her gospel would be as she saw in heavenly vision

"Some of the papers of which I speak were brought to this country by the Elders from the East or belonging to them and given to the aged people here who prized them above any thing else that they possessed and

them were thrown into the rags at their death And
them to be disposed of again in the same manner at
my death by those who know nothing of the spirit of
the times in which they were written All those precious
letters inspiring hymns and poems together with
various documents of instruction wasted of the Elders
from New Lebanon Besides hymns poems and good
pieces by our own smart people Discourses in meeting
written down afterwards by memory Transactions of
business descriptive accounts of well remembered
events of mobs and persecutions and other special
incidents and experiences here in the beginning
which never have in the least lost their impressions
on me for we had every thing to conquer of the opposing
elements and work for by the hardest The tide of the
large world being against us save a small divi-
dend Again I repeat

"To think as I have ruminated and pondered on
hundreds of times in the past of the casting away of
those choice mementoes from the Eastern Elders
treasured above price by their gospel children in
the West And their becoming lost forever to their
destined good as it seems to me in the annals of
this society to the generations that come after who
surely would be interested in them Firstly as deter-
mining the compass of the characteristic intellectual
qualifications and earnest Godly lives of their
predecessors in this divinely instituted home and

"

"First that which is natural and afterwards that which is spiritual even enough

Elder Isaac Bates once wrote a very appropriate dialogue in verse on this subject

of whom they might well be proud Secondly as such being vigorous and encouraging examples to look too in seasons of poverty of soul The desert places of our spiritual travel Or in the trying tests of sacrifice which we are all unavoidably subjected to at times in this earthly life

"Coming generations will like to read the providences of the forerunners and burden bearers of this community in its infancy and along up through its sustaining growth The missellany accumulating year after year of their senior brethren and sisters By Angels guided on before to their immortal reward triumphant in the liberty and light of their faith and hope That waneth not

"In these compositions of my former companions I see their physiognomies as plainly in the lines of the penmanship of their own hands as people now a days recognize the likeness of their friends in the sun pictures of this past age And often am carried back to the by gone recollections of my youthful days and there walking in delightful imaginations a mongst familiar scenes meet the pleasant faces of yore ministers of energy and love And recounting the deeds of bravery and fidelity to country in its great struggle for national Independence in the Revolutionary War in which many were engaged Contemplation leads me to the reviewing comparison of how nearly allied is the natural to the spiritual conception

(Look other side)

Father David Darrow was a farmer in his own natural family and owned the place on which the society at New Lebanon is built

"Though Father was indulgent gentle and generous to those deserving of his approval yet neither did he make any compromise with idleness and ever counseled that all should keep themselves diligently employed for the institution to make it prosperous and to gain and keep their own union with their brethren and sisters And aside of which no one could be prospered nor keep his or her justifycation but would be tempted by the adversary of souls to evil works

"Father was very select in regard to those who were admitted into the society as members And in his last discourse to the elders of the society collected together by his especial request to set forth his feelings on this subject and on which occasion warning in particular against two classes of people which should not be taken in as members for they would never do any good but harm was an object in the Revolutionary War but do not know his name

"Father David came to this country July twenty ninth 1805 accompanied by elders Solomon King and Daniel Mosely Father deceased June twenty seventh 1825 His last instruction to the elders was kept pretty well until 1827 when the two classes of people that Father objected to came in shoals we might nearly say and were admitted

"A majority of the elders and people being delighted

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with the prospect of such large admissions to our ranks justifying themselves in disobeying Father's instructions by quoting the parable of the Saviour "The kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind "Which when it was full they drew to shore and sat down and gathered the good into vessels but cast the bad away"

"The sorting in our case was not an easy matter that some good fish were amongst the corners of those days I admit But the majority were so obtaining to our pure and spiritual standard of endeavor Breeding such disturbance contention rebellion and contempt That the talented and promising young people raised here in peace order innocence and honorable high purposes of life flooded out As these inferior annoying brood drifted in consuming our substance like parasites until their race was run amongst us and then drifting out again into their own natural element leaving us their bed and board the poorer off for having harboried them

"Along the period of years of which I now speak I was frequently reminded of a prophecy dated 1818 translated from the German by Capt Thos Richard Mc Kenzie & printed came across somewhere In which was stated that +++ "After the 17th century general peace be established until 1827

"Then will confusion and rebellion begin in all quarters +++ Then will the white swan and a powerful eagle from a dark valley in the west unite +++ and rule many years till the Almighty God with his unchangeable wisdom will make an end Thereof" +++

"These drifters in and out invading both our temporal and our spiritual interests whom Father David foresaw and advised against accepting amongst us (in our families) did mark the beginning of our decline in numbers

"It was in the year 1827 that the first break for the outside world was made and which continued along afterwards until were lost to us the greater part of our fair flowers of young womanhood and manhood so perfectly reared in the image of the angels of the heavenly sphere we thought

"Prior to the year 1827 two men from the far north given names Daniel and Jason calling themselves prophets came to this village on a visit when this society was at its largest counting over six hundred members These prophets were exceedingly delighted with the appearance of the village where every thing wore the garb of prosperity to their eyes The outgrowth of an industrious noble people they thought and with whom they were having a welcome and good time Until one day when they were going out of their room in the upper story of

West Frame family

The Imus Daniel fell in the hall near his door in
visiun in which he moaned. Then cried aloud
in agonizing lamentation

"They are going They are going They are going It
would seem That They would all go And some
leaders and elders of This society are going I see"

"This visiun of Daniels wrought so painfully on
his feelings That he would neither eat nor drink
nor rise from the floor on which he had fallen un-
til the eve of the Third day When he sprang to
his feet and exclaiming with great joy

"They are coming They are coming They are coming
from the east from the west from the north from
the South It would seem That the whole world
would come"

"We have seen one part of This prophecy fulfilled
And I believe That Union Village will live to see
the other part fulfilled in an encouraging degree
in Gods own time

"I have been wandering from the subject of which
I feel particular in talking to you about And now
returning say

"To leave those things cast away forever of which I am
speaking over and over to you And their ministration
go into oblivion would be an irreparable loss And leave
a vacuum never to be filled in the history of This society
The recorders of the Church have left out many inter-
esting occurrences in their records of brief notices The

gettings of the various experiences and moods of one and another in this gospel travel will be needed by their successors as references and safe guides in like circumstances Giggling through the vicissitudes of youth tempted with the theings of the natural course of the outside world in which are wanting in the elements that go to make life worth living The expressions of inspiration in the hymns will always impart of the same to the reader Poems describing our mobs and persecutions will give stamina and courage to our successors who must keep up this gospel work Every phase of experience that we have passed through may be met with in character by those coming after us That you will find Hastily amongst in my treasure of papers which I trust to you with prayer and hope for their eternal perpetuation"

Abigail talked on thus till her aged face bloomed like a girls face with the fever that her conversation exerted

.... I promised Abigail now that I would be as true to her wishes as I could be Abigail thanked me and appeared satisfied Then after a little doze she smilingly said "I hear a voice singing"

"Take the reward of your faithful labors
'Tis Mothers love to you it freely flows
For Zion shall bloom for Zion shall bloom
For Zion shall bloom like a full blown rose"

Abigail now apparently fell asleep again and awoke no more to speak

The little song above was given in the first vision at Union Village during the spiritual work that commenced in all the Shaker societies in the years 1837 and 8th The medium a young sister in the "Gathering Order" The foremost heralder of the new and wonderful visitation She sung the little song over & over until learned by the brethren and sisters Then she said

"A glorious spirit of indescribable beauty says"

"Mother Ann Lee sent me with a message of her love and mindful promise of future reward to the aged brethren and sisters of this Village who sacrificed their all that belonged to the outer world when its prospects "flattered" before them And have borne the burdens and heat of the day in planting and toiling for a prosperous growth of her gospel on this consecrated soil The little song that I have sung is her promise to these her dear children"

"The spirit that has been singing and speaking" the medium continued "says that in this world she was known as Mother Ruth Garrington by her beloved children in this place And now she is waving her hands in token of dispensing her love and blessing to all the brethren and sisters present"

The little song sounded most beautiful when sung by the inspired one in church meeting to the aged founders of the society who shed plentiful tears of gratitude and joy for Mother Ann Lees notice to them

See "Shakers in Communistic Societies of the United States" By Charles Nordhoff Harper and brothers Publishers New York 1875

When the same medium was in vision at another time Mother Ruth Harrington communicated through her to the assembly as nearly as my memory can now recall as follows

It is a part of my mission to look after those usually designated "Turnbacks" from this society It may be known when the "Ingathering" prophesied of is approaching by these coming amongst the first They will return many in number to the home they departed seeking to enter again the way of the Truth that their "First Love" and undying faith asserts to their conviction is only to be attained to the satisfying of the soul in this latter day institution where the Divine Will is revealed and known beyond a doubt

Some of this class still with the unction of their faith within themselves pursue in meditative communion of this higher life their duties amidst the worldly throng justified by virtue walled not Honest in their dealings with men and women Examples of peace temperance industry patience sparingly Respected trusted and sought by the society in which they move And to the observer evincing that they are not of the world even as their Lord and Saviour was not of the world walking Judea made sacred by his feet

Those I select of whom I have just given specimen character or others of as noble endowments of male abilities who have yielded in a measure

to points of weakness pertaining to "Adams Fall"
positive & varied deviations that lead astray
but have repented of their participations therein
And have made restitution where it was requi-
site And then honestly resolving with firm-
ness of purpose to reform themselves and to sup-
port and build up this sacred cause of entire
consecration of both body and spirit These
Hosts and all others of like honesty earnestness
and endeavor I call my children and guide them
back if in the natural body I bring them here to be
reinstated in union and to their former place
of usefulness If in the spirit I guide them to
the same order in the spirit world all such are
deserving of a second privilege

But the greater number of individuals who
have come to this home from time to time have
proved inadequate for the discipline and order
of this highest spiritual relation on the earth
But God is just and such will be cared for in a
sphere adapted to their nearer development and
easier happiness A few have dropped off like with-
ered branches from the living tree by dishonesty and
evil doing and must remain in darkness until
God sends his agents of progression to them

There have been faithful and contented members
now called "turnbacks" who went not from this fold
of protection of their own choice But on account

of duties incumbent upon them in one way and another Some had outside obligations to their children leaving the society under age and having to be taken care of And circumstances being such that the parent could never return in the natural life time but who conscientiously lived the faith till the spirit departure for the eternal clime where he or she is made one again with gospel companions passed before after an acceptable preparation out of all the dross of our common unredeemed natures for this pure and glorious relation

Finally in conclusion will say that all the noble hearted and true inhabiting the mortal body who would again fervently and cheerfully toil in this garden of the Lord in the service of the cause they once espoused and return seeking the same again with earnestness of purpose to be faithful in every duty both temporal and spiritual are worthy to be admitted to the ranks in which they once stood and the enjoyments formerly possessed by well doing

The young that were gifted promising and loved while here and left this society from time to time for the show of the world and what was in them themselves for its adventures but afterwards finding that its appearances were not what they seemed to be nor its pleasures affording the happiness expected having kept themselves honorable and free from outside obligations and return to the fold in their best

+ Union Village was the
last Shaker Society
visited by this marvel
ous ~~authoress~~ & Spiritual
out pouring & because of
our slowness in receiving
it Pleasant Hill by her
made the remark that
a Buckeye log was hard to tore

prime or younger and in their full vigor of body and tenderness of conscience determined on future usefulness and faithfulness should be given a second privilege But in all cases of which I have spoken the ministry and elders are to be the judges of who shall again be admitted into this society

This last statement (in substance) of mother Ruth Barrington was quite astounding to the aged brethren and sisters who had previously entertained the idea that those who left this spiritual home in this world not only could not have another privilege here in time but that even if they ever had another opportunity in the spirit world to obey their faith in union with the saints their former companions that they would ever have to stand in the back ranks.

At this date of mother Ruth's spirit appearing no "turn back" had ever been allowed another privilege though they appealed for the same in tears +

When Abigail's spirit returned in 1878 I had not interfered with the old documents Yet I had not been unmindful of my promise But the thought of such a task felt exceedingly heavy to me For I had written "Susanna the Shakeress" all in the night and finished. And it seemed that I could not bear to think again of my late nightly vigils at writing.

And began to look about for an easier way

There was talk at this time of sending a girl to

Cincinnati that had been brought from there on tri
al

So I offered to take charge of this bad girl if
we could have a little room to ourselves it was
permitted I could get her early to bed and
asleep as she was a mere child And systematizing
my copyings from Abigails collection

And now I say and to my shame I know
that almost every scrap of paper large or small
from the little sheet either written or printed was
new to me And I supposed that every one was
the only specimen in existence of the kind I hard
ly knew how or when to quit copying that nothing
valuable might be lost and so come short of my
duty conscientiously through my promise The "Kentucky
Revival" written by Richard M^c^ Nemar 1808 That
I found in the selection was printed in the long
esses And I think that every letter in the book
was half gone by dilapedation and in order to read
it at all by lamp light I had to draw out all
that I extracted there from through a magnifying
glass And many other printed articles I had to
decipher in the same manner And written arti
cles also in this way intensely hard on my eyes and
head

And since all were finished I have occasion
ally come across some of the same productions in
better preservation that I knew not of before

Running the ~~[illegible]~~

~~[illegible]~~ elders and their
~~I have not a doubt~~
dutiful ~~[illegible]~~ after me
and I believed in obedience
~~was conducive of~~
to a commandment left
to the ~~[illegible]~~ elders
by Father David Dawn
was why I had to do all my
writing in the night
To keep out of their sight
& it brought ~~[illegible]~~

In the seventies this com-
mandment was still held
obligatory ~~by the Ministry~~
~~& elders~~

But subsequent Officials
~~who~~ knew not Father David
knew not his commandment
~~& [illegible]~~ ~~[illegible]~~ neither
is it needed ~~The Baker~~
~~Co~~ Manifesto to bring it
place

Knowing the dutiful
looking after me and
love and advice of my
elders in obedience to
commandment left
to the elders by Father
David Dawson & wife

Respecting the feelings of my elders and
their guard over me in relation to
my use of the pen i And this is why I
had to do all such work in the night
to Respect of their sight and it
brought me sorrow

And some of the written ballads so dissficult to read I have since found in good print.

I tried to task myself to four hours a night at these copyings together with my own notes which at intervals are given But often ere this limit it seemed that a loud whizzing sound shot through my head and then I would stop taking this as a warning that I had gone far enough in safety to my brain and to my health At other times exhaustion prevented further force of thought and I had to quit

Often when commencing these evening tasks I would have to stop and wait awhile on blinding tears that dimmed my sight partly because of the work and partly because I was afraid that I might be doing wrong after all + other side

But on every such occasion I soon would see little quick lights as sprinkled gems sparkling on my paper and under my pen and hand and which I felt were shown as evidence that I was attended by good Angels and doing the Will of my heavenly Mother

And then taking confidence would again proceed in what I believed for the time being was required of me from on high The writer

He did not design she should leave her good home
He would not for all his secret from it roam
And neither would she for the wealth of the stole
Yes, way from her home at dark repentale
For such folly
Country in the world pale

Now issues on pensive array
As the morning waxening welcomes the day
Her mother with record in regaining light
And brighter and brighter on advancing sight
Till distinct appeared in the type known sign
What clearly in verse penned printed and fine
Record meek over
In her spotless book Saturday light illumed
But to be able to read it was doomed
She strove to surmount the darkness of mock
No word or letter to utter she could
Dimness through
Yet falsely at her newspaper printed of slow
From her mother's book lessons had passed
Ere their as the light in flash light the whole
When in glancing moment shows the landscape
And then back the heavy thick darkness does roll
For previous year was her mind thus allow'd
But meant nothing definite ere she was assured

Now Susanna shoulder'd at her mother's love
And for resentment of will it was too much
Her mind and her senses denied as it were
Forced to objection by her mother's prayer
The book now arranged for Susanna to read
Where so clear as here clear she could not
The lines and the words and the letters were plain
But a letter to copy therefrom was in vain
in the summer of 1878 when before

3 meaning such hands as Mother
Ann's were in constant service
for her children reserving nothing
when visitors came to see her
for herself would put all she had
on the table for them & when they
were gone pick over the remains
& make her of what was left on
their plates If rebuked by any would
chastise the aspersion & reply
it was the blessing of God & was
good enough for her The young-
der novice was a middle aged
sister under conviction of sin &
marched with closed eyes &
folded hands up & down the
floor among the sisters
the tears rolling down her nat-
urally haughty but beautiful countenance
& loud her many selfish in-
dulgences of appetite above her
brethren & sisters had at the
general table at the time & was sure to be for

4 given for her She would be a
follower of Mother by sorrow
& prepering others to herself
& would Rec[illegible] her & pierst in prayer
to God Another in cries &
tears praying about Marching
to & fro the assembly with
closed eyes & Reaping time with
the praying words Come
Mother & Sinnors the evils
I've done & I will confess
them ye every one Another
sings & marches with inward
sighs & waving motions as
though drawing from the
heavens to herself & sings
with strong manes braleon
"O heavenly love roll on roll
on & roll on heavenly love
roll on & fill our vessels
full &c&c All the meeting were
engaged in similar way to
the above All were praying

For she should she wanted Susanna to take
Some things from her book That she was to
But especially she could not the letters sublime
So oft she repeat There the immortal rhyme
Susanna could read Through the card sent to her
In her mother's hand in sensitive slur

This picture settled in her mother's face and
But [illegible] glad
And her book re-opened on Susanna's sight
To the pages printing illustrated bright
That lent in the color and pulse of life
Its joy and its pleasures its conflicts and strife
Then to Susanna suggested the thought
That from the pictures might the sublime be brought
"Through great tribulation" [illegible]
The influence was that dispelled her doubt
Her moment was but a cloud to the light
And then as a cloud that moves by the light
Was flung off the mind, leaving while sweet
Appeared standing the [illegible]
Her soul bathed under in sympathetic deep
Susanna's mother died with
Sentence [illegible]

She slowly in pulsings of freshness blown
Dispensing a sweetness [illegible]

The card sent Susanna she held in her hand
With names of officials who were in command
From State Indiana the county of Clay
Addressed by the clerk in the finest display
That was John H. a man of the law
Her mother selected Susanna she saw
Then with pencil again renewed intent
Emotions of trust from her countenance went

The writer finds in old hymn books occasionally a little song or a hymn got by Susanna the Shakeress in her younger years and along up through after life And now thinks to copy the first line of those of her early youth merely to show the spirit of the youth at that period

May 1877.

In the year 1837. (think it was) A spiritual work broke out at Mount Lebanon New York and visited all the Eastern Societies of Shakers, Then Pleasant Hill and South Union in Kentucky. Then Ohio at North Union White Water Watervleit Commenced at Union Village in the gathering Order. in a young Believer Sister who had many marvelous visions In her first vision she saw Mother Ann Lee and learned a song from her surpassing beautiful when sung It was a gift from Mother to the aged brethren and sisters in the Church who had planted her gospel in the West and faithfully kept it

These were the words of the song

"Take the reward of your faithful labors
'Tis Mother's love to you it freely flows
For Zion shall bloom for Zion shall bloom
For Zion shall bloom like a full blown rose"

From this order the spiritual work went to the North Family then to the South Family, and was brought to the Centre or Church Family by the scholars of the other families coming to school (because of our slowness in getting the spiritual work here One of the brethren of Pleasant Hill made the remark that a Buckeye log was hard to fire)

Several boys and all the girls in the school had spiritual gifts Susanna the Shakeress stood for weeks unmoved witnessing the glow of spiritual happiness that attended every other girl in the school save herself alone But finally in one of the school childrens evening meetings

She lovèd in the vigor of fresh womanbloom
Diffusing a sweetness flesh cannot consume
Her soul breathed tender in sympathy deep
Susanna descend she could easily weep

Susanna now saw her slate and her pencils
And she arose and procured them silencils
In bed sitting up in her mother's arms twined
Was she when the book opened now on her mind

And there in the arms of her mother entraced
Susanna was when the life pictures she traced
The first that advanced on her mental sight
Was her Village home then in darkness of night

When she had retired for sleeping repose
And as when this vision before her first rose

And two slates she filled eight verses in all
At this silent coming of her mother's call
And then came her mother there after each night
Insisting that she must commence to write

Until she should copy what she would behold
Of what the pictures to her ideals told
A ray of a star even ill flicker brought
While came forth the images in life and thought

Her eyes they were closed and hid was the Morn
But her inner sight saw in glow as full noon

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May 1877.

The same time repeating I will serve God' or else 'Glory to God' or crossing the wrists as a sign of the cross and exclaiming in the motion 'The cross of Christ' These exercises took various other forms of gesture with as many diversified expressions of speech The motions were so rapid and frequent as to keep the limbs of Peralick upon — and the body as well — in perpetual motion With some the exercises continued day after day and week after week and during their sleep at night the same as when awake in the day time

One young brother in the "Gathering Order" not over twenty one years of age for months together came to the meeting house on Sabbath days hand over fist like a wheel with great speed Arriving at the meeting house gate his exercise leaving ceased him he went into the Church and through the meeting showing no symtoms of it But invariably returned home as he came under the exercise

On two sabbaths at different seasons of the year the power seized him in the Church. On the first occurrance he was rushed from the ranks of the brethren out of the Church through the yard out of the gate the exercise repossessing in the spot where it had relieved him on entering the Church starting with great velocity

At the Center dwelling house yard over the fence across the yard over the fence through the garden over the fence across a small stream of water over the lot over the field fence over the

meetings a long view lighted before in the time of a flash of lightning And she darted up to one of the spectators Thomas the Trustee and said to him

"Mother Reith (Warrington) says that you need not feel burdened about your journey for she will accompany you In a thick wood murderers will meet you to take your life but you need not fear them for two bright angels will be with you one on each side of your horse and the murderers cannot touch you And when you arrive at the end of your journey your business will be in readiness for you"

The next morning the Trustee started on his journey and the whole view was verified to him

Two men with blacked faces came to him in the thickest woods He talked with them a few minutes of the weather and crops and then rode on When he thought himself perhaps out of their sight he looked back They were both standing where he left them looking after him

Since this first view all through Susanna's life she has at times been somewhat clairvoyant But has no power to call it forth And neither has she ever had any desire to in that direction One reason is because it takes her strength another is that appearances might not always be reliable.

The principal manifestations of the spiritual work here spoken of were irresistable bodily exercises such as throwing up the hands and at

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pild over a pence over over another pieceler into the east woodle Several young breathren left the meeting and pursued him but they could not overtake him From the woodle returning he took a smother route steering down a lane leading from the woode to the street over the gate and down the street to the meeting house gate relea ed there from his exercise came into the Church calm and none fatigued
Entering where the congregation were awaiting his return He was a Scotchman recently from Europe The writer looked at him his fine golden hair all in place his pink and white complexion unsoiled his toilet of which it was said he was very exact was unrumpled and neatly in place His second trip was a repetition of the first ex cepting that the brethren quicker noticing his start tried to lead him to keep him from going over a stubble pild that would gash his head and handle but they could not get up with him it lay in his former course and he went over it returning as before and and coming into the Church composed and white as whiteness itself cleared by the pale pink tint equally distributed through his skin

From Spirit intelligence
Subsequent to this period it was learned that the exercises could be stopped by those under control of them and desiring to be released by going to an Elder or eldress of the family in which such a spirit came resided and asking to be released to that one sex and asking to be released This never failed to banish the exercise Also when a child or youth had been under operation day after day and or week after week and its caretakers and elders though it needful for it to be released it was done by rebuking the spirit controling the individual

to ~~depart~~ cease its influence or control The writer never saw an unyielding case of this kind

Some had heavenly visions visiting in the spirit world Some talked in unknown tongues and pr days together could speak in no other way. Some sang in unknown tongues Nearly every girl in the school had a gift of getting songs more or less Susanna had her place in the singing class but was not so highly gifted in getting songs and hymns as many of her equals were in the Church The first song that she ever got she saw as a little folded ~~of~~ tinted vapor and immediately sang it off words and tune together in the room where her caretaker and the girls her room mates were and until it was learned her second song came by impression and she sang it off in like manner to her caretaker and the girls her room mates till learned Some of her schoolmates occasionally got a song or a hymn in a similar manner This was called getting songs or being given by the Angels And it was held that in a general way the songs thus given administered to the particular need or labor that the individual should be in at the time received The two circle singers ~~practicing~~ in the evening ~~or~~ ~~rehearsing~~ ~~for~~ ~~the~~ ~~meeting~~ so easily to Susanna were each

Susannas first song

My labor shall forever be To guard against the enemy* To keep a closer watch within Conscience ever pre from sin It is myself I must deny My evil passions crucify An inward warefare ever keep That heavenly blessings may reach

Susannas second song

I am bound for the Kingdom of Eternal Glory And right straight ahead I will go steer

* The Adversary of souls

Susannas first song

My labor shall forever be
To guard against the enemy*
To keep a closer walk within
A conscience ever free from sin
It is myself I must deny
My evil passions crucify
An inward warefare ever keep
That heav'nly blessings I may reap

Susannas second song

I am bound for the kingdom of eternal glory
And right straight ahead I will steer
I'll make the sacrifice to obtain the heavenly prize
Prepar'd for the faithful and true
All selfishness denying evil crucifying
In humiliation I'll walk
In purity increasing in goodness never ceasing
Then Mother will own me I know

* The adversary of souls

Part Second of Susanna the Shakeress

Susanna's mother had n't three weeks departed
When 's saying her father her feelings were led
In wond'ring conjectures of forebodeing grief
For he walk'd with slaff and at wanting relief
His tall thin figure brooded weariness through
And steering the forest his hand often caught
To the bush or the vibrating vine for its hold
Upward and downward hill sides' slippery mold
And he breathed thanks from his spirit to these
For aideing his progress by needed degree
Through threading the wood land in so feeble grope
Yet his mind emitted clear sparklings of hope
He kept in the shade seem'd to shun the sun's glare
But oft rais'd his look where the clouds floated fair
When passing the meadow where his home once lay
He stopp'd to review it 'twas all clear'd away
Now turning the cross road at Union Village
His footsteps seemed easier to manage
As they again measur'd that pike as of yore
And quicken'd in speed as they near'd more and more
He view'd N. South Town'ship" where in boyhood he roam'd
Where wicked men reign'd till their brass mouths { framed
And in bands paraded with their swords unsheath'd
The Shakers not living for the faith they believ'd
This street up and down from the mount to the vale
In threatenings walk but did seldom achieve

The demon designings for which they did thirst
Their schemes were frustrated from the East to West
These memories pearls limning his thoughts and his walk
Kind of which Susanna had oft heard him talk
On long Sabbath days in his relieving room
When tedious and tiresome the day had become
He took great pleasure in rehearsing the deeds
Of the rabble in which the Shaker succeeds
How their plans mischievous were comprehended
And hence defeating the evil intended
Now she thought he hastened as fast as he could
From the window beholding him where she stood
And when she met him giving hand and a chair
He said "Susanna I must lie down somewhere"
"With faltering speech and his hand on his breast
Your father is needing refreshment and rest"
Her awaken'd thoughts in their quickened chase
On errand in a clime as "Shadowe in Space"
One brought that came up with conversion of Paul
Another the raising of Samuel for Saul
A being as mortal her father did seem
As plainly as seen in life or a dream
"I saw you" she said now on the other shore
And the filtering seen on its waters pour
Through quivering branches of the leafy trees
On Sabbath last your soft locks moved in the breeze
And thinking of here you were then I believ'd
Or 'twas the impression of what I perceiv'd

The interpretation of motions and mind
As pointer to wind the intention defin'd
"Why did you not come on the 'swift winged' cars"
"The way might have missed do not like their jars"
Then they were conversing finding sweled room
He adding "Tis quite a distance to your home
I thank my Preserver that you I have found
And that you are settled on this holy ground
Where snares of the forest nor snares of the world
On your tender spirit need not to be hurl'd"

Seclusion when found and ready dressed bed
And to her apartment her course back had sped
She wondered why he could seem so tired
And all so earth like and so unenspired
In her mind she saw him as ever'd and 'sleep
For her restless Cork would its vigilence keep
Yet pray'd when he' woke he would go other way
For could she bear his burdens she answer'd "Nay"

" " " "

Some days having pass'd she saw him as before
The Otter's bank walking and bright sandy shore
Thence wending to the highest point in his field
Whence he view'd around but it was not revealed
What was his intention or thought did invent
Both joy and sadness in his countenance blent
Through his hand he cried to Carbon on th. west
Then east to Calcutta where th. cars were at rest

With steill reaching eye looked south to Brazil
Turnid north and gazed on the Aller branquil
And then with quick start as recallid by a thought
Through his grazing pasture the Aller branch sought
Explored its length seemed marking its springs
When over his memory enlivened brings
What his face illumind with ideal light
As triumphant victory gained by right
Then went to his home where he'd lived and digd
And the cars on the rumbling trestle decreid
Departing Calcutta over their wood work strong
That to the wonderful in labor belong
He stood in the door way his hand on his brow
To shield from the beam of the sun through the bough
Of the parting limbs of the steill dewy beach
Which at higher day evening shade there would reach
The coal flats appearid half a mile holding track
A keen whistle told others were little back
All racid on their mission of fuel demand
Propelld by the burnished engines that fannid
Dense volumes of smoke on the town from them freid
To flushed was her maid until thanked for meed
They onward through forest luxurient breathid
Their expending breath the high foliage wreathid
Then he crossid the street to an old neighbors yard
Where for his small children he had shown regard
Was pleasid with their physical vigorous play
And said to himself "Here I've no bills to pay"

There he sat spectator amusement it gave
To hear the shrill girls and the boys echo brave
Thence went to The Witness the nearest heir land
And look'd on his venerable bearing so grand
His mind through his countenance seeming to say
In reverent address and eye lispled ray
"Exquisit in feature a nobleman's mein
As British Lord could wish him now seen
To do me full justice will rouse him I vow
And would to my God I could bring it round now"
Still in the same look in which he admir'd
"My Will was not handled as I desir'd"
He said to The Witness with firmness of eye
His staff tighter grisping and jetching a sigh
"My childrens names first say it has dealt with
Full names together where they do not belong
My first born calle Susan Susanna's her name
The Susanna that from our ancestors came
"My two living daughters it middle names Jane
And Ann says I made it with mind sound and
Everlasting not under does equal declare
Of sound mind and memory is stated there
"My name never companied with poor done work
And yet that mean Will people would on me shirk
When my words can't be heard in my own defence
Must have palmed on me That medley of nonsense
"But he felt my spirit in some small degree
And it makes him restless I plainly can see

Observed in omission here
but on the scene

His mind as his body to greatness allied
The fraud saw not clearly to my name applied
"When he testified to that altered Will
Which lies in its falseness and treachery still
But which none the less wrongs my children and me
Though Sin Though far off in Eternity"

" "

Then he left this Witness of Earths selection
The one so reverently 'neath his inspection
And followed the road that leads to Brazil
And Susanna her father watched until
Arising obstruction which loomed between
Obscured by its haze as a veil falling screen
And sight of her father was lost in the crowd
As star passed over by traveling cloud

" "

Dissolved Then Susanna's journeyed sight
But at her home vanished had a week not quite
When strayed her thoughts while her needle she plies
And Thus she reflected did soliloquize
"The voice of my mother I never can hear
The voice of my father hear plainly and clear
His utterance of spirit is as 'twas in time
Hers as Through her senses in silence sublime
"My mother came breezy floating and wreathing
My father with came and tired and breathing"
Meaning as She appeared in occasional glimses
during the year after her first appearing

And so she was wond'ring and real'ning in mind
But had nothing certain or definite defin'd
When distant aerial voice drew her eye
To her father mingled in forest and sky
Fatigu'd sad and troubled his visage imple'd
From the look of his eyes she thought he had cry'd
Advancing he crossed and enter'd the corn
Where plough shears their furrows had turn'd in the morn
His look and his step aiming direct to her room
Where at the first time so exhausted had come
When met at the door and admitted in
She saw something solemn his words would begin
Extending her hand and adjusting his seat
What she had been thinking began to repeat
Discerning more clearly that he was virtuous'd
But this introduction from his feelings relax'd
Enkindled his spirit relief it awoke
And in plaintive sonorous language he spoke
"When the apple is ripe it is when it will drop
And then it is fit for the gathering crop
To sustain other life and for higher use
Unless by neglect it decays in abuse
"When its life rejected the low worm will feed
The sweet grasses blight multiply the rank weed
So my earthly life was ripe in year in day
To death's mastering touch was an easy prey
"The life of that body is ungathered yet"
And his quivering chin Lucinda's eye met

As spirit I've seen since death but your mother
When ever she salutes me she calls me brother
"She says that in this world and in the other
I am her nearest and her dearest brother
In this world Susanna and in the other
I yearn for mine as I do for my mother
"The children born of our bodies and our life
Are ours But severed is the husband and wife
For from this relation came our greatest pain
Without affording remunerative gain
"To some nations it not the Mosaic train
Adopted And this procession is long train
For husband and father I ween was the man
And for this perversion must I atone as I can
"Your mother was strong in love pure and tender
And service for me was her joy to render
Oer the babes of our house was bright as a bird
The closest attention on them she confer'd
"She'd physical health and the bloom of the rose
In duty faithful from day dawn to its close
A happier air or a lofter glide
Adorn'd not a princess in her realms of pride
"Than this fair woman the house that her husband reared
His presence at home and the little ones cheer'd
I'd seen her along growing up from a girl
And noticed her hair inclined to curl
"That girls heads should curl I had a boy's notion
Their ringlets brought were delightful in motion

But she mov'd no inclinet to follow her way
Tor any temptation me word to her say.

" "

"My sister Susanna for whom you were nam'd
Carried me when a baby and me she claim'd
All the way carried me from State Virginia
Our kinsman William Beadle's proposed journey
"He was Presbyterian elder at the time
An Englishman called perhaps from that clime
My sister Susanna was yet in her teens
Three Shakers had come there exciting new scenes
"When sisters arrived from the eastern shore
It was hard to keep her at home any more
Mostly 'cause eldress Susanna Cole was one
And that kindred ties in their families run
"The day when of age she removed clapboard
Preparing for what she had in her mind stor'd
The clock striking twelve she ventur'd to the loft
Climb'd through the opening and descended soft
"The reason why she escaped as she did
She could not rebel if parently forbid
Her father's affections and lavishing care
Would stop her departure was fully aware
"She knew his permission she could not receive
For in Shaker doctrine he would not believe
Her mother observed and wish'd her to go
As she would herself have been glad to do so

A.D. 1806

"I was in resolution yet feeling forlorn
She watched by the house till the people told of morn
Then to Anna Coles home * she hastened away
While her family slept and the sky was in gray
"To visit the Shakers' came pleasing to me
My mother consenting Susanna to see
"The brethren they greeted and welcomed me in
And often the preachers did try to me win
And when in their presence was so magnetized
That I was still mortal scarcely realized
"The glory reflected through their learned words
In my vision gleamed as truth's glittering swords
In conquerors' hands the most valiant and true
In th, warfare of God that the world ever knew
Fulfilling in sight prophesies could behold
And stronger than thunders had power that rolled

" "

"Now here I must tell you that I ran away
From my home at fifteen one dull lonesome day
To live with the Shakers and move in a crowd
And till cleared lands that the sunshine could shroud
"See glimmers of morning the night clouds shove
And the fields of bright sky they show up above
With fifty young men reaping on a large farm
And boys of my age in their friendship ever warm

* South Family April seventh 1807 + Three miles

"But Richard M.c Isaac strait'd taking my hand
That burned as my face 'neath his eye command
And with meeting soul and eye in my eye"
"Will you my good boy with our judgment comply."
"He said in a tone drawing all of my heart
I promised Then heard what he would impart"
"To stay in your family until you're of age
You'll Know better Then whether you can engage
"In the self denial our Saviour requires
Of both our outward and inward desires
Be well apprized of the race you must run
And of the temptations in your way to shun
"The counter existence of vice 'ty be won
And if ready Then you are welcome my son"
"Thence back to my home in the woods slowly went
But sure in my faith that no evil intent
Of Satan should find any means to invent
By his emissaries in any form sent
That in it should determine in my purpose set
Or lead me astray and my teachings forget
"But calls for the brethren broke for hired fare
Intending when of age I would belong there

"

"Now Benjamin L Younge one of the first three
Who came to the West to plant a gospel tree
He wrote a large book the new faith expounding
Because of false stories that were abounding

1897 La Re out
N 8956 / page
for p 5 but may
put some back
again

Here a dark rose color
postcard from of 15
& Lincoln
Rushing Confederate
in their days &c

He came on the floor reverberated meantime
As strengthening words to give heavier rhyme
Then pass'd out the door he was holding ajar
And she in her mind saw him walk away far.

Some weeks after this he returned to her room
The sun first approached her window illume
And taking the chair which she gave him before
Drew up to the window began to explore
Her landscape and the hips in north western view
The skies ~~sunny~~ tints and the fields fade in dew
The fine mist ascending of the fading blue
From the big Miami in cloud blending hue
Till with altered look and changing position
He said with a sigh and some intermission
"When nearly of age a fellow out yonder
Turned my thoughts in new channels to wander
He was a man in whom none ever trusted
But he reap'd gain and the other was worsted
(Showing the direction with finger and eye)
In me he made images fast multiply
Because Susanna it was rumored that
For her now your mother he had "set his hat"
"When saddled on horse to equestrian rule
Look'd like a dullard of the school teachers' stool
But things not general he could array
Such as fine gentlemen are wont to display

P. S. The last three poems of the Resurrection by Richard M'Nemar are copied from the Shaker hymn book printed in 1812 from page 127

Her father now rose with "Amen" to his feet
But ere he departed began to repeat
Commencements of poems and hymns of his youth
Each phrase emphasizing with "That is the Truth".

"Hard money he had but of principle void
His getting your mother somehow me annoy'd
Her name was praise worthy as any I knew
To him my objections continually grew

"She had a nature one liked to depend
The heavenly graces seem'd her to attend
To cherish and hold such valuable worth
Stood fairer than all of the money of earth

"And I came courages pursuing this view
With my own improvement in union so true
I hop'd to live only to bless and to aid
And lay up a treasure in heaven I'd made

"While crowded my vision with cruellest low
Of what that pure woman would have to forego
If tō that man mated so mean and so coarse
His selfish enjoyments growing worse and worse

"Her life weighed down with sufferings unjust
Her outcome of labor at mildew and rust
For blasted was every effort of all
Who would with that man stand at honorable call

"At length this oppressed and troubled my breast
Increasing came phantoms of shaping unrest
Contriving and planning with her how to meet
Or how to encounter a might be defeat

At even in passing did ever her greet
My name never heard that she ever did repeat

"At last one green morning to settle this quest
With carefulest toilet and clad in my best

I paced my horse over valley and hill
Yet wet in the dew of the night fresh and still
"The pale red petals of the wild roses shed
Disturbed by the motion that our course led
Till up to a thicket where vines hung before
Hal'ed she your mother in and out of her door
"I was a shy boy and from girls held aloof
This kind of business with them my first proof
Neat in attire and steady in motion
Symmetrical in feature and proportion
"I said And at this distance delicate stone
The bloom on her face at this morning's wonder rose
Fast friends were her favorite brother and me
Her brother Frank gen'rous as gen'rous could be
"With all of her brothers I had went now and then
And with them no strife nor unfairness had been
She went with my sister who talk'd of her much
And her conversation reasoning such
"As trust encouraged in fidelities bond
Again and again these acquaintances com'd
Her brothers waiting till their courses had span'd
Full out of hearing over their farming land
"Then seeing her mother with Bible in hand
Supposing perusal some time would command
I pitched my horse to the kitchen did walk
To pronto turned her* cheeks at my talk

* She now your mother